Śrī Śrī Rādhā-Śyāmasundara

#13 Chess

Table of Contents

Preface iv

Kṛṣṇa playing chess in Dvārakā 1

Rukmiṇī Kṛṣṇa & everyone playing chess at Aniruddha's marriage.................................. 2

Śrī Balarāmajī playing chess 4

Kṛṣṇa playing chess in the royal assembly council hall in Dvārakā................................ 8

Pāṇḍavas bet on game of chess 10

Kṛṣṇa plays chess in Vṛndāvana 15

Lectures 17

Bhagavad-gītā 1.36.. 17

Śrīmad-Bhāgavatam 1.15.50...................... 19

Śrīmad-Bhāgavatam 1.2.2.......................... 20

Śrīmad-Bhāgavatam 1.8.24........................ 21

Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137–146.. 24

Room Conversation with Professor Olivier Lacombe 25

Darśana... 27

Preface

Śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.

This is a compilation of verses about Chess from Bhagavad-gītā As It Is, Śrīmad-Bhāgavatam (Bhāgavata Purāṇa), Śrī Caitanya-caritāmṛta & Nectar of Devotion, Bhakti-rasāmṛta-sindhu. First appears qoutes from Śrīla Prabhupāda's books. Then, quotes from Śrīla Prabhupāda's lectures.

This book is compiled from the writings of our guru, His Divine Grace Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad A.C. Bhaktivedanta Svamī Prabhupāda. This book also follows Śrīla Prabhupāda's system, giving the original verse, its English transliteration, word-for-word Sanskrit-English equivalents, translations and purports. Which makes the book very authentic and scholarly, and makes the meaning self-evident.

Dedicated to Śrī Śrī Rādhā-Śyāmasundara, Śrī Śrī

Gaura-Nityānandasundara, Śrī Śrī Mahā-Lakṣmī-Viṣṇu & Śrīla Prabhupāda.

Śrī Śrī Rādhā-Śyāmasundara's dāsa

Dāmodara Svarūpa

September 9th, 2019

Pārśva ekādaśī

Śrī Śrī Rādhā-Śyāmasundara Temple

Bloomington, Illinois USA

Kṛṣṇa playing chess in Dvārakā

Kṛṣṇa, the Supreme Personality of Godhead

CHAPTER 56

The Story of the Syamantaka Jewel

There was a king of the name Satrājit within the jurisdiction of Dvārakā-dhāma. He was a great devotee of the sun god, who awarded him the benediction of a jewel known as Syamantaka. Because of this Syamantaka jewel, there was a misunderstanding between King Satrājit and the Yadu dynasty. Later the matter was settled when Satrājit voluntarily offered Kṛṣṇa his daughter, Satyabhāmā, along with the Syamantaka jewel. Not only Satyabhāmā but also Jāmbavatī, the daughter of Jāmbavān, was married to Kṛṣṇa on account of the Syamantaka jewel. These two marriages took place before the appearance of Pradyumna, which was described in the last chapter. How King Satrājit offended the Yadu dynasty and how he later came to his senses and offered his daughter and the Syamantaka jewel to Kṛṣṇa are described as follows.

Since he was a great devotee of the sun god, King Satrājit gradually entered into a very friendly relationship with him. The sun god was pleased with him and delivered to him an exceptional jewel known as Syamantaka. When Satrājit wore this jewel in a locket around his neck, he appeared exactly like an imitation sun god. Putting on this jewel, he entered the city of Dvārakā, and people thought that the sun god had come into the city to see Kṛṣṇa. They knew that Kṛṣṇa, being the Supreme Personality of Godhead, was sometimes visited by the demigods, so while Satrājit

was visiting the city of Dvārakā all the inhabitants except Kṛṣṇa took him to be the sun god himself. Although King Satrājit was known to everyone, he could not be recognized because of the dazzling effulgence of the Syamantaka jewel.

Mistaking Satrājit to be the sun god, some of the important citizens of Dvārakā immediately went to Kṛṣṇa to inform Him that the sun god had arrived to see Him. At that time, Kṛṣṇa was playing chess. One of the important residents of Dvārakā spoke thus: "My dear Lord Nārāyaṇa, You are the Supreme Personality of Godhead. In Your plenary portion as Nārāyaṇa, or Viṣṇu, You have four hands with different symbols – the conch shell, disc, club and lotus flower. You are actually the owner of everything, but in spite of Your being the Supreme Personality of Godhead, Nārāyaṇa, You descended in Vṛndāvana to act as the child of Yaśodāmātā, who sometimes used to tie You up with her ropes, and You are celebrated, therefore, by the name Dāmodara."

Rukmiṇī Kṛṣṇa & everyone playing chess at Aniruddha's marriage

Kṛṣṇa, the Supreme Personality of Godhead

CHAPTER 60

Talks Between Kṛṣṇa and Ruk-

miṇī

"… Lord Kṛṣṇa continued: "My dear best of queens, I clearly understand that you have no material ambition; your only purpose is to serve Me, and you have long been engaged in unalloyed service. Exemplary unalloyed devotional service not only can bestow upon the devotee liberation from this material world, but it also promotes him to the spiritual world to be eternally engaged in My service. Persons too much addicted to material happiness cannot render such service. Women whose hearts are polluted and full of material desires devise various means of sense gratification while outwardly showing themselves to be great devotees.

"My dear honored wife, although I have thousands of wives, I do not think that any one of them can love Me more than you. The practical proof of your extraordinary position is that although you had never seen Me before our marriage and you had simply heard about Me from a third person, still, your faith in Me was so much fixed that even in the presence of many qualified, rich and beautiful men of the royal order, you did not select any one of them as your husband but insisted on having Me. You neglected all the princes present, and very politely you sent Me a confidential letter inviting Me to kidnap you. While I was kidnapping you, your elder brother Rukmī violently protested and fought with Me. As a result of the fight, I defeated him mercilessly and disfigured his body. At the time of Aniruddha's marriage, when we were all playing chess, there was another fight with your brother Rukmī on a controversial verbal point, and My elder brother, Balarāma, finally killed him. I was surprised to see that you did not utter even a word of protest over this incident. Because of your great anxiety that you might be separated from Me, you suffered all the consequences without speaking even a word. As the result of this great silence, My dear wife, you have purchased Me for all time; I

Rukmiṇī Kṛṣṇa & everyone playing chess at Aniruddha's marriage

have come eternally under your control. You sent your messenger inviting Me to kidnap you, and when you found that there was a little delay in My arriving on the spot, you saw the whole world as vacant. At that time you concluded that your beautiful body was not fit to be touched by anyone else; therefore, thinking that I was not coming, you decided to commit suicide and immediately end that body. My dear Rukmiṇī, such great and exalted love for Me will always remain within My soul. As far as I am concerned, it is not within My power to repay you for your unalloyed devotion to Me."

Śrī Balarāmajī playing chess

Kṛṣṇa, the Supreme Personality of Godhead

CHAPTER 61

The Genealogy of the Family of Kṛṣṇa

Rukmī, the elder brother of Kṛṣṇa's first wife, Rukmiṇī, was greatly harassed and insulted in his fight with Kṛṣṇa, but on the request of Rukmiṇī his life was spared. Since then Rukmī held a great grudge against Kṛṣṇa and was always inimical toward Him. Nevertheless, his daughter married Kṛṣṇa's son, and his granddaughter married Kṛṣṇa's grandson Aniruddha. This fact appeared a little astonishing to Mahārāja Parīkṣit when he heard it from Śukadeva Gosvāmī, and the king addressed him as follows: "I am surprised that Rukmī and Kṛṣṇa, who were so greatly inimical to one another, could again be united by marital relationships between their descendants." Parīkṣit Mahārāja was curious

about the mystery of this incident, and therefore he inquired from Śukadeva Gosvāmī. Because Śukadeva Gosvāmī was a perfect *yogī,* nothing was hidden from his power of insight. A perfect *yogī* like Śukadeva Gosvāmī can see past, present and future in all details. Therefore, from such *yogīs* or mystics nothing can be concealed. When Parīkṣit Mahārāja inquired from Śukadeva Gosvāmī, Śukadeva Gosvāmī answered as follows.

Pradyumna, the eldest son of Kṛṣṇa, born of Rukmiṇī, was Cupid himself. He was so beautiful and attractive that the daughter of Rukmī, namely Rukmavatī, could not select any husband other than Pradyumna during her *svayaṁvara.* Therefore, in that selection meeting she garlanded Pradyumna in the presence of all the other princes. When there was a fight among the princes, Pradyumna came out victorious, and therefore Rukmī was obliged to offer his beautiful daughter to Pradyumna. Although enmity always blazed in Rukmī's heart because of his having been insulted by Kṛṣṇa's kidnapping of his sister, Rukmiṇī, Rukmī could not resist consenting to the marriage ceremony just to please Rukmiṇī when his daughter selected Pradyumna as her husband. And so Pradyumna became the son-in-law as well as the nephew of Rukmī. Besides the ten sons described above, Rukmiṇī had one beautiful daughter with big eyes, and she was married to Kṛtavarmā's son, whose name was Balī.

Although Rukmī was a veritable enemy of Kṛṣṇa, he had great affection for his sister, Rukmiṇī, and wanted to please her in all respects. On this account, when Rukmiṇī's grandson Aniruddha was to be married, Rukmī offered his granddaughter Rocanā to Aniruddha. Such a marriage between immediate cousins is not very much sanctioned by the Vedic culture, but in order to please Rukmiṇī, Rukmī offered his daughter and granddaughter to the son and grandson of Kṛṣṇa, respectively. In this way, when the

negotiation of the marriage of Aniruddha with Rocanā was complete, a big marriage party accompanied Aniruddha and started from Dvārakā. They traveled until they reached Bhojakaṭa, which Rukmī had colonized after his sister had been kidnapped by Kṛṣṇa. This marriage party was led by the grandfather, namely Lord Kṛṣṇa, accompanied by Lord Balarāma, and it included Kṛṣṇa's first wife, Rukmiṇī, His son Pradyumna, Jāmbavatī's son Sāmba and many other relatives and family members. They reached the town of Bhojakaṭa, and the marriage ceremony was peacefully performed.

The king of Kaliṅga was a friend of Rukmī's and gave him the ill advice to play chess with Balarāma and thus defeat Him in a bet. Among *kṣatriya* kings, gambling on chess was not uncommon. If someone challenged a *kṣatriya* to play on the chessboard, the *kṣatriya* could not refuse the challenge. Śrī Balarāmajī was not a very expert chess player, and this was known to the king of Kaliṅga. So Rukmī was advised to retaliate against the family members of Kṛṣṇa by challenging Balarāma to play chess. Although not an expert chess player, Śrī Balarāmajī was very enthusiastic in sporting activities. He accepted Rukmī's challenge and sat down to play. Betting was with gold coins, and Balarāma first of all challenged with one hundred coins, then one thousand coins, then ten thousand coins. Each time, Balarāma lost, and Rukmī was victorious.

Śrī Balarāma's losing the game was an opportunity for the king of Kaliṅga to criticize Kṛṣṇa and Balarāma. Thus the king of Kaliṅga was talking jokingly while purposefully showing his teeth to Balarāma. Because Balarāma was the loser in the game, He was a little intolerant of the sarcastic joking words and became somewhat agitated. Rukmī again challenged Balarāma and made a bet of a hundred thousand gold coins, but fortunately this time Balarāma won. Nonetheless, out of cunningness Rukmī claimed

that Balarāma was the loser and that he himself had won. Because of this lie, Balarāmajī became most angry with Rukmī. His agitation was so sudden and great that it appeared like a tidal wave in the ocean on a full-moon day. Balarāma's eyes are naturally reddish, and when He became agitated and angry His eyes became more reddish. This time He challenged and made a bet of a hundred million coins.

Again Balarāma was the winner according to the rules of chess, but Rukmī again cunningly claimed that he had won. Rukmī appealed to the princes present, and he especially mentioned the name of the king of Kaliṅga. During the dispute there was a voice from the sky, and it announced that for all honest purposes Balarāma was the actual winner of this game, that He was being abused, and that the statement of Rukmī that he had won was absolutely false.

In spite of this divine voice, Rukmī insisted that Balarāma had lost, and by his persistence it appeared that he had death upon his head. Falsely puffed up by the ill advice of his friend, he did not give much importance to the oracle, and he began to criticize Balarāmajī. He said, "My dear Balarāmajī, You two brothers, cowherd boys only, may be very expert in tending cows, but how can You be expert in playing chess or shooting arrows on the battlefield? These arts are well known only to the princely order." Hearing this kind of pinching talk by Rukmī and hearing the loud laughter of all the other princes present there, Lord Balarāma became as agitated as burning cinders. He immediately took His club in His hand and, without further talk, struck Rukmī on the head. From that one blow, Rukmī fell down immediately and was dead and gone. Thus Rukmī was killed by Balarāma on that auspicious occasion of Aniruddha's marriage. These things are not very uncommon in *kṣatriya* society.

The king of Kaliṅga, afraid that he would be the next one attacked, fled from the scene. Before he could escape even a few steps, however, Balarāmajī immediately captured him, and because the king had always shown his teeth while criticizing Balarāma and Kṛṣṇa, Balarāma broke all the king's teeth with His club. The other princes supporting the king of Kaliṅga and Rukmī were also captured, and Balarāma beat them with His club, breaking their legs and hands. They did not try to retaliate but thought it wise to run away from the bloody scene.

During this strife between Balarāma and Rukmī, Lord Kṛṣṇa did not utter a word, for He knew that if He supported Balarāma, Rukmiṇī would be unhappy, and if He said that the killing of Rukmī was unjust, then Balarāma would be unhappy. Therefore, Lord Kṛṣṇa was silent on the death of His brother-in-law Rukmī on the occasion of His grandson's marriage. He did not disturb His affectionate relationship with either Balarāma or Rukmiṇī. After this, the bride and bridegroom were ceremoniously seated on the chariot, and they started for Dvārakā, accompanied by the bridegroom's party. The bridegroom's party was always protected by Lord Kṛṣṇa, the killer of the Madhu demon. Thus they left Rukmī's kingdom, Bhojakaṭa, and happily started for Dvārakā.

Thus ends the Bhaktivedanta purport of the sixty-first chapter of Kṛṣṇa, "The Genealogy of the Family of Kṛṣṇa."

Kṛṣṇa playing chess in the royal assembly council hall in Dvārakā

Kṛṣṇa, the Supreme Personality of Godhead

CHAPTER 66

The Deliverance of Pauṇḍraka and the King of Kāśī

"At that time, Kṛṣṇa was playing chess in the royal assembly council hall. All the residents of Dvārakā approached and addressed Him, "Dear Lord of the three worlds, a great fiery demon is ready to burn the whole city of Dvārakā! Please save us!" In this way all the inhabitants of Dvārakā appealed to Lord Kṛṣṇa for protection from the fiery demon who had just appeared in Dvārakā to devastate the whole city."

Nārada Muni sees Kṛṣṇa playing chess with His dear wife Rukmiṇī and Uddhava

Kṛṣṇa, the Supreme Personality of Godhead

CHAPTER 69

The Great Sage Nārada Visits the Different Homes of Lord Kṛṣṇa

Kṛṣṇa playing chess in the royal assembly council hall in Dvārakā

…"After departing from the palace of Rukmiṇī, Nāradajī wanted to see further activities of Lord Kṛṣṇa's internal potency, yogamāyā; thus he entered the palace of another queen. There he saw Lord Kṛṣṇa engaged in playing chess with His dear wife and Uddhava. The Lord immediately got up from His personal seat and invited Nārada Muni to sit there. The Lord again worshiped him with as much paraphernalia for reception as He had used in the palace of Rukmiṇī. After worshiping him properly, Lord Kṛṣṇa acted as if He did not know what had happened in the palace of Rukmiṇī. He therefore told Nārada, "My dear sage, when Your Holiness comes here, you are full in yourself. Although We are householders and are always in need, you don't require anyone's help, for you are self-satisfied. Under the circumstances, what reception can We offer you, and what can We possibly give you? Yet, since Your Holiness is a brāhmaṇa, it is Our duty to offer you something as far as possible. Therefore, I beg you to please order Me. What can I do for you?"…

Pāṇḍavas bet on game of chess

Teachings of Queen Kuntī

7

Dangerous Encounters

"…On another occasion, the Pāṇḍavas were cheated in a game of chess in the royal assembly of the Kurus. Dhṛtarāṣṭra, Bhīṣmadeva, Droṇācārya, and other elderly persons were present, and somehow or other Draupadī, the wife of the Pāṇḍavas, was placed as a bet. "Now if you lose," the Kurus told the Pāṇḍavas, "Draupadī will no longer be your wife." So when the Pāṇḍavas lost the game, Karṇa and Duḥśāsana immediately captured her. "Now you no longer belong to your husbands," they told her. "You are our property. We can deal with you as we like." …

"…But then, in the next game of chess, the bet was that if the

Pāṇḍavas lost the game they would go to the forest for twelve years. Thereafter they were to remain incognito for one year, and if detected they would have to live in the forest again for another twelve years. This game also the Pāṇḍavas lost, so for twelve years they lived in the forest and for one year incognito. It was while they were living incognito that Arjuna won Uttarā.

These incidents are all recorded in the book known as the *Mahābhārata*. The word *mahā* means "great" or "greater," and *bhārata* refers to India. Thus the *Mahābhārata* is the history of greater India. Sometimes people regard these accounts as stories or mythology, but that is nonsense. The *Mahābhārata* and the *Purāṇas* are histories, although they are not chronological. If the history of such a vast period of time was recorded chronologically, how many pages would it have to be? Therefore, only the most important incidents are selected and described in the *Mahābhārata*."

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Previously, Karṇa had been insulted during Draupadī's *svayaṁvara*. In those days a very qualified princess would select her own husband in a ceremony called a *svayaṁvara*. In modern America, of course, any girl may select a husband as she likes, although for

a common girl this is actually not very good. But even in those times an uncommon, highly qualified girl who knew how to select a good husband was given the chance to do so. Even this, however, was limited by very strict conditions. Draupadī's father, for example, placed a fish on the ceiling, and he stipulated that in order to qualify to marry his daughter, a prince had to shoot an arrow and pierce the eye of the fish, without directly seeing the fish but seeing only its reflection in a pot of water on the floor. When these conditions were declared, many princes came to compete, for responding to a challenge is a principle for a *kṣatriya,* a heroic leader.

In the assembly for Draupadī's *svayaṁvara,* Karṇa was present. Draupadī's real purpose was to accept Arjuna as her husband, but Karṇa was there, and she knew that if he competed, Arjuna would not be able to succeed. At that time it was not known that Karṇa was a *kṣatriya.* He was born the son of Kuntī before her marriage, but that was a secret. Karṇa had been maintained by a carpenter, and therefore he was known as a *śūdra,* a member of the lowest occupational division of society. Draupadī took advantage of this by saying, "In this assembly, only *kṣatriyas* may compete. I do not want any carpenter to come here and take part in the competition." In this way, Karṇa was excluded.

Karṇa regarded this as a great insult, and therefore when Draupadī was lost in the game, he was the first to come forward. He was Duryodhana's great friend, and he said, "Now we want to see the naked beauty of Draupadī." Present at that meeting were elderly persons like Dhṛtarāṣṭra, Bhīṣma, and Droṇācārya, but they did not protest. They did not say, "What is this? You are going to strip a lady naked in this assembly?" Because they did not pro-

test, they are described as *asat-sabhāyāḥ,* an assembly of uncultured men. Only an uncultured man wants to see a woman naked, although nowadays that has become fashionable. According to the Vedic culture, a woman is not supposed to be naked before anyone except her husband. Therefore, because these men wanted to see Draupadī naked in that great assembly, they were all rascals. The word *sat* means "gentle," and *asat* means "rude." Therefore Kuntīdevī prays to Lord Kṛṣṇa, "You saved Draupadī in that assembly of rude men." When the Kurus were taking away Draupadī's *sārī* to see her naked, Kṛṣṇa supplied more and more cloth for the *sārī,* and therefore they could not come to the end of it. Finally, with heaps of cloth stacked in the room, they became tired and realized she would never be naked. They could understand, "It is impossible."

At first, Draupadī had tried to hold on to her *sārī*. But what could she do? After all, she was a woman, and the Kurus were trying to strip her naked. So she cried and prayed to Kṛṣṇa, "Save my honor," but she also tried to save herself by holding on to her *sārī*. Then she thought, "It is impossible to save my honor in this way," and she let go and simply raised her arms and prayed, "Kṛṣṇa, if You like You can save me." Thus the Lord responded to her prayers.

Therefore, it is not very good to try to save oneself. Rather, one should simply depend on Kṛṣṇa: "Kṛṣṇa, if You save me, that is all right. Otherwise, kill me. You may do as You like." As Bhaktivinoda Ṭhākura says:

mānasa, deha, geha—yo kichu mora
arpiluṅ tuya pade, nanda-kiśora

"My dear Lord, whatever I have in my possession I surrender unto

You. And what do I have? I have this body and mind, I have a little home and my wife and children, but whatever I have, I surrender everything unto You." This is full surrender.

A devotee of Kṛṣṇa surrenders unto Kṛṣṇa without reservation, and therefore he is called *akiñcana*. The word *kiñcana* refers to something one reserves for oneself, and *akiñcana* means that one does not keep anything for oneself. Of course, although actually one should surrender in this way, in the material world one should not artificially imitate those who are fully surrendered. According to the example set by Rūpa Gosvāmī, whatever possessions one has, one should give fifty percent for Kṛṣṇa and twenty-five percent for one's relatives, who will also expect something, and one should keep twenty-five percent for personal emergencies. Before his retirement, Rūpa Gosvāmī divided his money in this way, although later, when his brother Sanātana Gosvāmī, another great devotee, was arrested, Rūpa Gosvāmī spent everything. This is full surrender. Similarly, Draupadī fully surrendered to Kṛṣṇa without trying to save herself, and then unlimited yards of cloth were supplied, and the Kurus could not see her naked.

But then, in the next game of chess, the bet was that if the Pāṇḍavas lost the game they would go to the forest for twelve years. Thereafter they were to remain incognito for one year, and if detected they would have to live in the forest again for another twelve years. This game also the Pāṇḍavas lost, so for twelve years they lived in the forest and for one year incognito. It was while they were living incognito that Arjuna won Uttarā.

These incidents are all recorded in the book known as the *Mahābhārata*. The word *mahā* means "great" or "greater," and *bhārata* refers to India. Thus the *Mahābhārata* is the history of

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Kṛṣṇa plays chess in Vṛndāvana

The Nectar of Devotion

CHAPTER FORTY-TWO

Fraternal Loving Affairs

"…The symptoms of the *kaiśora* age have already been described, and it is at this age that devotees generally most appreciate Kṛṣṇa. Kṛṣṇa with Rādhārāṇī is worshiped as Kiśora-kiśorī. Kṛṣṇa does not increase His age beyond this form of *kaiśora,* and it is confirmed in the *Brahma-saṁhitā* that although He is the oldest personality and has innumerable different forms, His original form is always youthful. In the pictures of Kṛṣṇa on the Battlefield of Kurukṣetra we can see that He is youthful, although at that time He was old enough to have sons, grandsons and great-grandsons. The cowherd boyfriends of Kṛṣṇa once said, "Dear Kṛṣṇa, You need not decorate Your body with so many ornaments. Your transcendental features are themselves so beautiful that You do not require any ornamentation." At this age, whenever Kṛṣṇa begins to vibrate His flute early in the morning, all of His friends immediately get up from bed just to join Him in going to the pasturing

grounds. One of the friends once said, "My dear cowherd friends, the sound of Kṛṣṇa's flute from above Govardhana Hill is telling us that we need not go to search Him out on the bank of the Yamunā."

Pārvatī, the wife of Lord Śiva, told her husband, "My dear Pañcamukha [five-faced], just look at the Pāṇḍavas! After hearing the sound of Kṛṣṇa's conch shell, known as Pāñcajanya, they have regained their strength and are just like lions."

At this age, Kṛṣṇa once dressed Himself up exactly like Rādhārāṇī just to create fun among His friends. He put on golden earrings, and because He was blackish, He smeared the pulp of *kuṅkuma* all over His body in order to become as fair as She. By seeing this dress, Kṛṣṇa's friend Subala became very astonished.

Kṛṣṇa played with His intimate friends sometimes by fighting or wrestling with their arms, sometimes by playing ball and sometimes by playing chess. Sometimes they carried one another on their shoulders, and sometimes they exhibited their expertness at whirling logs. And the cowherd friends used to please Kṛṣṇa by sitting together with Him on couches or on swings, by lying together on their beds, by joking together and by swimming in the pool. All these activities are called *anubhāva.* Whenever all the friends would assemble in the company of Kṛṣṇa, they would immediately engage in all these functions, especially in dancing together. Regarding their wrestling, one friend once asked Kṛṣṇa, "My dear friend, O killer of the Agha demon, You are very proudly wandering among Your friends trying to exhibit Your arms as very strong. Is it that You are envious of me? I know that You cannot defeat me in wrestling, and I also know that You were sitting idly for a long time because You were hopeless of defeating me."
…

Lectures

Bhagavad-gītā 1.36

Type: Bhagavad-gita

Date: July 26, 1973

Location: London

So Arjuna's position is like that. "Although they are *ātatāyinaḥ*, aggressor, still, because they belong to the same family, whether I shall kill?" He is considering, *pāpam eva āśrayed:* "If I kill this kind of aggressor, I will be attacked with sinful activities. I have to suffer the result of sinful activities." And he is explaining why. *Pāpam eva āśrayed asmān.* "Because these are *bāndhavān.*" *Sva-bāndhavān dhārtarāṣṭrān.* The *dhārtarāṣṭrān* means the sons of Dhṛtarāṣṭra---Duryodhana and others. So *sva-bāndhavān:* "They are our family members, *bāndhavān.*" *Sva-janaṁ hi kathaṁ hatvā sukhinaḥ syāma mādhava.* "Mādhava, my dear Mādhava, You are the husband of the goddess of fortune. So You are always very happy. Do You think I shall become happy by killing my own men? Do You think like that?" Because friend and friend talking.

So this is the position. Just see = they were *ātatāyinaḥ*, aggressor. There is no doubt about it. Because these *dhārtarāṣṭrān,* the

sons of Dhṛtarāṣṭra, they insulted Draupadi, Arjuna's wife. There was betting. The wife was the betting. So they defeated, they were defeated in the chess play, and the wife was taken by the other party. So Karṇa took the opportunity. Because during Draupadi's *svayaṁvara,* Karṇa was insulted by Draupadi. The piercing of the eyes of the fish, Karṇa was greater, what is called, arrowman. So when Karṇa came to touch the arrow for piercing the eyes of the fish, Draupadi objected, objected because she wanted Arjuna to become her husband. But she knew that "If Karṇa comes to this combat, he will be victorious. Then I will have to go to Karṇa."

So she was also very intelligent daughter of *kṣatriya* king. So Karna, nobody knew that he is *kṣatriya.* He was supposed to be son of a carpenter. Karṇa was born before Kuntī's marriage. Therefore she... Karṇa remained hidden, whose son. But he was *kṣatriya.* So it was unknown. So Draupadi took this opportunity, that "This competition is meant for the *kṣatriyas,* not for the non-*kṣatriyas.*" Because he was supposed to be son of a carpenter, *śūdra.* So he was not given the opportunity to gain Draupadi. But if he was given the opportunity, he would have come out victorious.

So now Karṇa took this opportunity. When Draupadi was lost in the game, so he immediately... Karṇa was Duryodhana's friend. He immediately advised, "Now she is our property. We can do whatever we like with. Arjuna has lost his wife." So he advised that "Make her naked in this assembly." To become naked in the..., so many people, that is a great insult for a woman. So actually, they tried to insult. Not tried; it was fact. But Kṛṣṇa saved. You know, Draupadi's *vastra-haraṇa.* She was tried to become naked, but these people could not make her naked. The *sārī* was supplied by Kṛṣṇa, one after another, one after another, heaps of *sārī.* Then they become fed up, gave up that business, that "She cannot be made naked."

So they were actually *ātatāyinaḥ*. Because *ātatāyinaḥ* means one who comes to kidnap your wife, insults your wife, you should immediately kill him. Just like Lord Rāmacandra. He was so pious king, but when it so happened that His wife, Sītā, was insulted... Sītā was taken away by Rāvaṇa. Lord Rāmacandra could marry hundreds and thousands of Sītās. He is the Supreme Personality of Godhead. He could create Sītā, Rādhārāṇī, Lakṣmī.

Śrīmad-Bhāgavatam 1.15.50

Type: Srimad-Bhagavatam

Date: Dec. 27, 1973

Location: Los Angeles

Prabhupāda: Hmm. So, *draupadī-patīnām. Patīnām* is plural number. So she had five husbands, all the brothers. We should not imitate that. This is possible by Draupadī, not by others. So although she had five husbands, the Pāṇḍavas---Mahārāja Yudhiṣṭhira, Bhīma, Arjuna, Nakula, Sahadeva---but at the time of retirement, they did not care what will happen to their wife. The same husbands, when they saw that their wife was insulted in the assembly of the Kurus... Draupadī was insulted because they lost Draupadī in gambling.

Just see. Gambling is so dangerous. The bet was the wife. The Pāṇḍavas and the Kurus were playing on chess, and they lost their kingdom, they lost their wife, then they were ordered to be banished for twelve years and one year incognito. The condition was, "Now the betting is that if you lose the game, then you will be banished for twelve years in the forest. And one year you have to

remain incognito. Nobody will know where you are. If you are," I mean to say, "picked up, if somebody knows you, recognizes you, 'Here are the Pāṇḍavas,' then again twelve year." This is the previous condition of the Battle of Kurukṣetra. The whole idea was to reject the five Pāṇḍavas and enthrone Duryodhana and his brothers. That was the diplomacy.

Śrīmad-Bhāgavatam 1.2.2

Type: Srimad-Bhagavatam

Date: May 26, 1974

Location: Rome

…

Similarly, cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ [Bg. 4.13]. Kṛṣṇa says that "This division, the social division---brāhmaṇa, kṣatriya, vaiśya, śūdra---is made by Me according to quality and work." Not that simply work or simply quality. You must have the quality and work, both. Means you must be bona fide candidate to work for something. If you want to work as a brāhmaṇa, then you must have all..., you must possess all the bona fide qualities of a brāhmaṇa. If you want to act as a kṣatriya, then you must have all the kṣatriya qualities and act. The kṣatriya means they are especially the... Yuddhe cāpy apalāyanam [Bg. 18.43]. A kṣatriya is never afraid of fighting; neither, if somebody challenges, "I would fight with you. I want to fight with you," the kṣatriya will never deny. If somebody

comes forward to a kṣatriya, that "I want to play chess or gamble..." Gambling was allowed to the kṣatriyas. It is by gambling, all the Pāṇḍavas, they lost everything. The Kauravas, his brother, they made a trick to challenge---because a kṣatriya cannot deny---that "We want to play games with you and betting." So they betted their kingdom, their wife and their everything. Then they were banished. There was a trick to make them humiliated in every respect. So kṣatriya, because a kṣatriya cannot refuse, if any opposite party comes to a kṣatriya that "I want to fight with you," a kṣatriya cannot deny. And that fighting would go up to the death, till it is decided. One must die.

Śrīmad-Bhāgavatam 1.8.24

Type: Srimad-Bhagavatam

Date: April 16, 1973

Location: Los Angeles

Prabhupāda: So Kuntī is remembering all the dangers that she had passed before gaining the kingdom. *Kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]. These Pāṇḍavas, they were great devotees of Lord Kṛṣṇa. And in the material world, because people are interested in material things, so they were put into so many dangerous condition of life. That was the policy of Dhṛtarāṣṭra, how to kill the sons of Pāṇḍu and usurp the kingdom for his own sons. That was his policy from the very beginning. But they were very obedient, because Dhṛtarāṣṭra was their guardian.

So Dhṛtarāṣṭra constructed a house of lac. Lac means as soon as you touch one matchstick, immediately takes fire. So he asked his nephews and sister-in-law, Kuntī, that "For some times you go. I have constructed a very nice house. You can go and live there." Vidura informed that "This is the policy = Dhṛtarāṣṭra wants you to burn into ashes by going that house." Duryodhana could understand that Vidura had already informed. Therefore he was very angry. These are politics. So although they knew that "This is the plan of my uncle to send into that house and set fire," but they agreed, "Yes." Not disobedient to the order of the superior. In this way the house was set into fire, but they digged a subway within that house, and they escaped.

So that is one incidence. Another incidence is giving them poison cakes when they were at home. That also they escaped. Then *puruṣāda-darśanāt.* They met one Hiḍimba Rākṣasa, man-eater demon. So Bhīma fought with him and killed him. Similarly, *asat-sabhāyāḥ,* in the assembly of *asat... Asat* means those who are not gentle, not gentlemen. In the *sabhā,* in the assembly, there was Dhṛtarāṣṭra, there was Bhīṣmadeva, Droṇācārya, all elderly persons, and there was trick of playing chess. So somehow or other, Draupadī was taken as bet = "If we lose, then Draupadī is no longer our wife. It is up to you." So lost the game. So immediately Karṇa and Duḥśāsana captured her = "Now you are not your husbands'. You are our property. We can deal with you as we like."

So Karṇa was insulted during Draupadī's *svayaṁvara.* In the *svayaṁvara... Svayaṁvara* means big, big princess, very qualified princess, they used to select her own husband. Just like in your country, the selection of husband is given to the girl, as she likes. This is not very good for common, but those who are uncommon, highly qualified, one who knows how to select, to such girl the facility was given to select her husband, and under very strict

condition. Just like Draupadī's father made it condition---there was a fish on the ceiling, and one has to pierce the eye of the fish not directly seeing but seeing the shadow in the water down. So there were so many princes. As soon as such declaration is there, all the princes come to combat. That is *kṣatriya* principle.

So in that assembly of Draupadī's *svayaṁvara* there was Karṇa also. Draupadī knew... Draupadī's real purpose was to accept Arjuna as her husband. But she knew that "Karṇa is there. If Karṇa competes, then Arjuna will not be able to succeed." Therefore she said that "In this competition, except the *kṣatriyas,* nobody can compete." That means Karṇa at that time was not known that he was a *kṣatriya.* He was the son of Kuntī before her marriage. So people did not know. It was secret. So Karṇa was maintained by a carpenter. Therefore he was known as a *śūdra.* So Draupadī took advantage of this and said that "I do not wish that any carpenter shall come here and compete. I don't want that." So Karṇa was not allowed. So Karṇa took it as great insult.

Now, when Draupadī was lost in the game, he was first of all forward. He was Duryodhana's great friend. "Now we want to see naked beauty of Draupadī." So there were elderly persons in the meeting. Dhṛtarāṣṭra was; Bhīṣma was there; Droṇācārya. Still, they did not protest, "Oh, what is this, that you are going to make naked one lady in this assembly?" They did not protest. Therefore *asat-sabhāyāḥ,* "assembly of uncultured men." Uncultured man wants to see a woman naked. But that has become a fashion nowadays. A woman is not to be..., supposed not to be naked in anyone's, before except her husband. This is Vedic culture. But because these rascals wanted to see Draupadī naked in that great assembly, so they were all rascals, *asat. Sat* means gentle, and *asat* means rude. So *asat sabhāyāḥ,* "In that assembly of rudes, You saved"---Kṛṣṇa saved.

Draupadī was being naked; her *sārī* was being taken away, and the *sārī* would not be finished. Kṛṣṇa was supplying *sārī.* So they became tired in trying to make her naked. [laughter] And she never became naked, and heaps of cloth was stacked. They could understand, "It is impossible." And Draupadī was also first of all trying to save her cloth. And what she can do? She is woman, and they were two men. Karṇa and Duḥśāsana was trying to make her naked. So she was crying and praying to Kṛṣṇa, "Save my honor." But she was trying also herself to save. When she thought that "It is impossible to save myself, my honor, in this way," then [s]he left the hands. She simply got up her arms and prayed, "Kṛṣṇa, if You like, You can save."

So this is the position. So long we try to save ourself, that is not very good. If you simply depend on Kṛṣṇa, "Kṛṣṇa, if You save me, that is all right. Otherwise kill me, as You like." You see? *Mārobi rākhobi---jo icchā tohārā.* Bhaktivinoda Ṭhākura says, "I surrender unto You." *Mānasa deho geho, jo kichu mor,* "My dear Lord, whatever I have got, my possession... And what I have got? I have got this body. I have got my mind. I have got a little home, and my wife, my children. This is my possession." So *mānasa deho geho, jo kichu mor.* "So whatever I have got---this body, this mind, this wife, these children, this home---everything I surrender unto You." *Mānasa deho geho, jo kichu mor, arpiluṅ tuwā pade, nanda-kiśor* [*Mānasa Deha Geha*]. Kṛṣṇa is known as Nanda-kiśora.

Śrī Caitanya-caritāmṛta, Madhya-līlā 20.137–146

Type: Caitanya-caritamrta

Date: March 24, 1971

Location: Bombay

Prabhupāda:

So Kṛṣṇa... Just like we are sitting here; we are not sitting in the other room. But Kṛṣṇa can sit in innumerable rooms simultaneously at one time. Therefore He is all-pervading. Just like Kṛṣṇa married 16,108 wives. Nārada came to see Kṛṣṇa, and every palace he entered he saw Kṛṣṇa was there. And with some wife, in some wife's palace He is playing with children, or some wife's He's just taking bath. Or in another palace He was playing chess. In this way he differently saw Kṛṣṇa in different palaces. So in 16,000 palaces he saw Kṛṣṇa.

That is Kṛṣṇa. Not that He married 16,000 wives but He remained one. He also expanded Himself sixteen hundred times. That is Kṛṣṇa. He can expand Himself. *Rāsa-līlā... Rāsa-līlā,* every *gopī* was feeling that "Kṛṣṇa is dancing with me." So many *gopīs.* That is Kṛṣṇa. He can expand. But He has got form. He is not formless. The Māyāvādī philosopher thinks because Kṛṣṇa is all-pervading, therefore He has no form. No. That is not fact. He has form, but His form is not like your form and my form.

Room Conversation with Professor Olivier Lacombe

Type: Conversation

Date: June 14, 1974

Location: Paris

Prabhupāda: No. When there is political game, everyone does everything to gain his victory.

Yogeśvara: Just like during any war they always...

Prabhupāda: Politics, these things are allowed. Just like killing, fighting, *kṣatriya's* fighting. That killing is allowed. But killing is not allowed generally. Kṛṣṇa has killed so many. If you take from moral point of view, He's sometimes immoral. He has killed His maternal uncle, Kaṁsa, and Śiśupāla, Śiśupāla, his cousin-brother. And Balarāma killed Rukma. Once He saved him, and another time, that Aniruddha's marriage, or something like that..., Balarāma killed Rukma, the brother of Rukmiṇī. They were family relatives. But there was some misunderstanding in chess playing, that other party, Rukma, he was cheating by tricks. The Balarāma became so angry, they killed him. So in politics amongst the *kṣatriyas,* these things are not uncommon.